

ABSURDITY & FALSHOOD

OF

Thomas Trion.

DOCTRINE

MANIFESTED, IN

Forbidding to Eat Flesh

CONTRARY TO

the Command of GOD, the Example of
Angels, CHRIST JESUS, and the holy Apostles:

AND

proved to be *Doctrine of Devils*, by the Testimony of
HOLY SCRIPTURES:

few Queries thereon, as laid down in his *Book*, — one In-
cluded, *The Way to Health, long Life and Happiness*;
the other, *The Way to make all People Rich*:

Subscribed *Phylarcoos Physiologus*.

ALSO,

great Error in affirming, That *Killing the Creatures for Food, is from
supersticious Wealth of God, and Hellish Nature in Man, and a Fruit of Hell*.

AND,

Advantages of Eating both *Flesh of Fowls and Fish, &c.* in the Fear of God, being
proved with Thanksgiving, proved by Scripture, and the Example of Christ and his
Apostles.

TOGETHER WITH

Remarks on the Verse: Pointed out by Trion to his Book Ennobled, *The Way to
Health, Rich, &c.* in which Verifies it a *Gift*.

*Not He that loves the Ministry of Food, can be
Driven by Devils to Eat and Live.*

Thus Concluded.

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TO the READER.

FRIEND,

THese ensuing lines or Queries on some things in the Books intituled, the one, the Way to Health, long Life and Happines, subscribed, Philotheos, Phisiologus; the other, The Way to make all People rich, or Wisdom's Call, &c. by the same Author, which is generally reputed to be one Thomas Trion, a person I have no personal knowledge of, nor any acquaintance with, but by his Books: I find he is wholly against, and doth absolutely forbid the Eating of Flesh, tho' he doth direct how to Roast, Boil, Bake, Stew, Fry and Broyl it, &c. and also the Eating of Fish, and is against killing of any Creature whatsoever, let the pretence be what it will; and also in the last named Book there are Verses printed in his praise, which calls the Plowing the Earth, Ingratitude in Man.

Now, first, I desire thou mayst do like the Noble Bereans, search the Scriptures, and see if these things are so or not; for in Gen. 2. 15. and Gen. 3. 25. thou mayst find Man was to dress or till the Earth, by Gods own direction, before the Fall; for dress is the same word with till, tho' variously rendred.

Secondly, And then we read, Abel offered the Firstling, and was accepted; and Noah offered of every clean Beast and Fowl. And then Abraham the Father of the faithful, at the command of God, Gen. 15. 9. took an Heifer of three years old, and a She-Goat, and a Ram of the like age, and a Turtle-dove, and a young Pidgeon, and divided them in pieces: Tho' killing (the pretence what it will) T. T. doth affirm from a true light and ground, as he saith, proceeds from the fierce Wrath of God, and is contrary to the friendly love and Light of God in Christ; yet I read God commanded both to kill and eat: See Exo. 12. to the 9. v. and all Israel did both kill and eat flesh, and Moses and Aaron, and Samuel eat flesh, see 1 Sam. 9. 24. And many Instances might be given of the holy Ancients; yea Christ and his Apostles eat flesh and fish; and therefore finding his Doctrine was wholly contrary to Scripture, and the practice of them mentioned before, and by some unstable People too far credited, I thought mees to make

To the Reader.

the ensuing Queries, and write what I have. For I can truly say, It's not for Contention, nor to be seen in Print, or any sinister end, advantage or profit; but only to shew the folly, absurdity and inconsistency, and falseness of his Doctrine, and how contrary to Scripture and right Reason his Reasonings and Writings are, against killing any Creature or eating flesh and fish in Moderation, and the fear of God, and with Thanksgiving, which only is the Eating that I plead for; and I do believe that flesh and fish may and ought to be so eaten, and every Creature with thanksgiving ought to be receiv'd; for I am against Excess and Intemperance in Eating and Drinking, and Apparel, and all other things, and desire the good Exhortation of the Apostle might be more minded and practis'd, 1 Cor. 10. 31. Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God: Yet I also judge all ought to be careful (and my Advice as a friend is, that they may) that under specious pretence of Temperance and Moderation, &c. they are not by a seducing Spirit led into the very Doctrine of Devils. There are several things in his Books I have took little notice of, as his Obscene discourse about Women, &c. which I judge not fit for many to read, neither to proceed from a true Light and ground, as his Phrase is: He also greatly applauds and extolls Musick, saying the Bag-pipes are an excellent Harmony for Shepherds to entertain their Flocks with; which saith T. T. Sheep much delight in, p. 655. But how he either knows or can prove it, I shall leave the Reader to judge; as also that the Organs sounds are full of Majesty, sweetness and gravity, and seem to be as much ~~Divine~~ ^{as} Humane; (but is it so to any fearing God, and guided by his Spirit?)

And he saith Musick works upon the Minds and Passions of Men; but let him prove that it makes them better: for though he saith the Mental and Instrumental Harmony of David did assuage or mitigate, by awakening and strengthening its simile, and by its friendly Influences compose, and as it were by a sweet violence chase away Inequality, Discord and Enmity in Saul; yet the Scripture doth not so say, see 1 Sam. 16. 58. and the 18th Chapter, and Verse the 11th, it's said, Saul cast the Javelin, and said, I will smite David even to the wall with it: The Enmity was not so chased away it seems, though David did then play as at other times, but that Saul therein sought

To the Reader.

till David : mark, Though he played, saith the Text, as at other times ; from whence observe, whether the Musick had such powerful Influence as he doth assert, (or any at all) to chase away Enmity. And I desire that it may be considered, whether the Fruit of Hell, (which he calls Killing the Creatures,) doth not help him to Guts to make Musick with, or Fiddle-strings : But if they dye of themselves, would he have the works of God so defaced, as to have their Guts pulled out for him to make Musick with ? — Well, I have enlarged beyond my own Expectation, but shall now draw to a Conclusion ; and I shall by the Manifestation of the Truth, commend myself herein to every Man's Conscience in the sight of God, desiring what I have writ be no further received by any, than it answers the Truth in them, and is agreeable to the Holy Scriptures. And remain,

Thy Friend,

John Field, Junior,

IF all those things were true T. T. doth say,
It seems like Day turn'd Night, nor Night turn'd Day :
For if it sinful be on Flesh to feed,
Of Fish, or Fowl, or Beast, I pray what need
The Man to teach us how to roast and boyl ?
Do'n't his Receipts his Doctrine give the Foyle ?
One while he builds, then down he throws again ;
Confused working of his rambling Brain !

No true Philosopher, no true Divine ;
His Errour's shews, his Light but dim doth shine :
He takes upon him many things to teach
He knows not of, they are beyond his reach ;
For Holy Writ if Men read and believe,
T. Trion's Doctrine they should not receive ;
Cause in the Scriptures they may plainly find
Christ and th' Apostles of another mind :

*The Son of God, whom all should hear and heed,
Eat Fish, and of the Paschal Lamb did feed :
And what is sold in Shambles Paul bids take,
And eat, not questioning for Conscience sake.
But Thomas Trion otherwise doth tell;
Whence Springs false Doctrine, but from Pit of Hell?
To forbid Marriage, and from Meats abstain,
Doctrine of Devils is, appeareth plain :
For whatsoever from without doth go
Into the Mouth, doth not defile, I know ;
But that which from the Heart proceeds within
Defiles the Man, as Envy, Pride, all Sin :
Tet Snakes and Fleas and Lice, which do annoy,
Can it be sinful such things to destroy ?*

*And will the sound of Bag-pipes please the Sheep ;
Or Pastures green, where they may feed and sleep ?
Did Thomas e're dumb Creatures hear complain,
And speak as Balaam's Ass ? or did he feign
The Jack-daw's Story, and the many cries ?
They're either true, or else fictitious Lies.*

*Is catching Fish, or Fowls, or killing Deer,
To be accounted Wars and Blood-shed ? Here
I judge the Text the Preacher misapplies,
As those may see that will not shut their Eyes.*

*I rest, commending all to Truth Divine,
God's Grace and Light which in their Hearts doth shine ;
Which teacheth Man to eat and drink, and wear
What's lawful, sanctify'd by th' Word and Prayer.*

B. A.

THE

THE Absurdity and Falseness

OF

T. T. R I O N's Doctrine Manifest, &c.

In his BOOK

The Way to Health, &c. p. 513.

IT's said, "Let Man know this for a certain truth, that the groaning of that Creature that suffereth wrong, is the beginning of Pain and Torment to him that doth it."

Now, *Gen. 4. 4. Abel* (who *Christ, Mar. 23. 25.* called Righteous) brought of the Firstlings of the Flock, and of the Fat thereof, and the Lord had respect to his Offering.

From whence I Query,

1. Whether that Creature suffered wrong? 2. If so; Whether the Killing of the Firstling was the beginning of *Abel's* Pain and Torment? And in p. 342. *T. T.* saith, "There is greater Evil and Misery attends Mankind by killing and oppressing his fellow Creatures, and eating their Flesh, and that without distinction, than is generally apprehended, &c."

From whence I Query,

1. Whether Righteous *Abel* committed Evil in Killing the Firstling? 2. Whether the Firstling was his fellow Creature? And, 3. Whether every living Creature, as a Dog, a Cat, a Lamb, a Fish, &c. be Man's fellow Creature? And, 4. Whether *Abel* was an Oppressor for Killing the Firstling? And the aforesaid 342 p. *T. T.* saith, "Had Man continued in the pure Law of God, and followed the voice and Dictates of the divine Principle which he was Created to live in, he would have been far from Oppressing, Killing and Eating the Flesh and Blood of Beasts. —"

Que—

From whence I Query,

1. What Voice, Principle and Dictates did *Abel* follow when he killed the Firstling, seeing the Scriptures say, *God had respect to Abel, and to his Offering*, and Christ calleth him *Righteous Abel*? And, 2. Could he be Righteous, and yet departed from the pure Law of God? and if not departed from the pure Law of God, (he would have been far from Oppressing and Killing, &c. saith *T. T.* And in 412 p. of the said Book, *T. T.* saith, "*Abel's Blood cryed unto the Lord*; the very same "is to be understood in all kinds of Oppression both to Man and Beasts; "they all by a sweet sympathetical Operation call for Vengeance. And in p. 413. *T. T.* saith, "Every violent Action and Oppression, "let it be little or much, or offer'd unto whatsoever Creatures, does "as naturally and spiritually awaken in them and without them, the "fierce Wrath of God and Nature, as the Blood of innocent *Abel* did "cry, and awaken the Lord; whence *Cain's* Judgment proceeded. And in p. 513, 514. he maketh the Beast say, "We move the Principles of Nature by a certain sympathetical Operation, which awakens the Wrath, and draws down Judgments on the Oppressor.

From whence I Query,

1. Seeing *T. T.* mostly joyns Oppressing and Killing together, whether the Blood of the Firstling or Lamb *Abel* killed, cryed to the Lord (as *Abel's* did) (or by a sympathetical Operation, as his term is) for Vengeance on *Righteous Abel*, whom *T. T.* acknowledgeth to be *Innocent*? And, 2. Whether Mans Killing of any Creature whatsoever, as any Beasts, Fowl, Fish, Worm, Frog or Louse, does awaken within and without them the fierce wrath of God and Nature, as the Blood of *Innocent Abel* did? And, 3. Whether the Lamb *Abel* killed, or Man's killing any Creature whatsoever, did (or would so) move the Principles of Nature, &c. as to awaken the wrath, and draw down Judgments on *Righteous Abel*, or on any that shall Kill any Creature whatsoever without exception. Also the like may be queried of *Righteous Noah's* Offering of every clean Beast and Fowl, *Gen. 8. 20.* and whether his Killing them were from the dark Root, and wrath, and doth awaken, &c. as aforesaid. I also Query from what *T. T.* saith in the afore-recited Page 514, and 515.

1. Whether *Abel* and *Noah* proved disobedient to the voice of *Wisdom*, or kept to the Essential Law of God by (or in) Killing the Lamb, clean Beast, &c? 2. And whether *Abel* and *Noah* entred with their Desires, not only into the Nature of the wild savage Beasts of Prey, but awakened the fierce *Wrath*, and thereby deprived themselves of the

the divine understanding, and did invade the Rights and Priviledges of the inferior Creatures by killing the Firstling, clean Beast, &c? If so, whether God will not retaliate the wrong of the Lamb, clean Beast, &c. whose blood *Abel* and *Noah* shed, on Righteous *Abel* and *Noah*, that offered the same, or the Fat thereof? I also query the same of *Abraham* killing the Lamb caught in the thicket? And in *T. T's* book, intitled, *The way to make all rich, or Wisdoms Call*, p. 45, 46. he saith, That Fish and Fowl cannot be eaten without violence, and doing that which a man would not be done unto, and making destruction of Gods Creatures; — All kind of Violence, whether towards our Kind, or inferior Creatures, arises from the Awakened wrath in Nature, and that the same does by Simile excite the fierce, wrathful Principle in the man that kills and eats them, and renders him prompt and ready for any Acts of Cruelty or Oppression.

Now I read in *Luke* 24. 42, 43. *And they gave him (that is Christ) a piece of broiled fish, and of an Honey-comb, and he took it and did eat before them.* Note, This was after his Crucifixion, and Resurrection;

From whence I Query,

1. Whether Christ Jesus did commit Violence?
2. Did he break that golden Rule he laid down, and do as he would not be done unto?
3. Did he make destruction of Gods Creatures?
4. Did his eating Fish arise from the awakened wrath in Nature in him?
5. Did the same by Simile excite the fierce, wrathful Principle (if I may without Blasphemy so say) in Christ Jesus, after his Crucifixion and Resurrection, and render him prompt and ready for any Acts of Cruelty or Oppression?
6. Did the Disciples or the good men, besides Women and Children, which all eat of the Loaves and Fishes at Christs command, commit violence, and do as they would not be done to? and did they make destruction of Gods Creatures? And was their eating Fish (at Christs command or direction) from the Awakened wrath in Nature? and did their eating by Simile excite the fierce wrathful Principle, and render them prompt and ready for any Acts of Cruelty or Oppression, as Murder, Blood-shed, and what not? And can any Christian believe, that our Christ would have commanded such a great multitude (as we may read *Mat. 14. 13. 17. 18. 23. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37.*) to have eat Fish, &c. (and wrought such a Miracle as he did for them) if their being would have been of such ill consequence, as *T. T.* assumes it

were Fruits of Hell; and whether their killing was from the Original Spring and Dark Fountain of wrath and eternal Woe? 2. Whether the killing (seeing it's said *any Creature*) of a Lamb, Gudgeon, Bird, Worm, Frog, Louse or Flea, or any other Creature, proceeds from the awakened Wrath of God in man; or the Original Spring of Wrath; and is a fruit of the Kingdom of Darkness and of Hell, and will produce eternal woe to them that do it? And whether *Abraham* killing the Ram caught in the Thicket, did proceed from the Wrath of God, &c. and was a Fruit of Hell, &c. And seeing that *T. T.* saith, "Do no violence to any Inferiour Creatures, nor in no kind Oppress, hurry or kill them; nor eat the Blood or Flesh of Beasts, that so they may avoid the Incorporating of the Beastial, Savage and Sensual Properties, p. 74. *Wisdom calls*"

(1. Query: Whether the Viper mentioned *Acts* 28. 3. was not an Inferiour Creature; and if so, Whether *Paul* did in no kind hurry, oppress or kill that Creature; when he shook it off into the Fire, as in *verse* 6. And 2. Whether his so doing was any Act of Violence, in any kind, and did wholly proceed from the Wrath of God in Nature, and the very same Root Backbiting doth, &c. And seeing *T. T.* saith, as before, "Do no violence to any Inferiour Creatures, nor in no kind oppress, hurry or Kill them."

Query: Why then doth *T. T.* give nine Receipts, or prescribe nine several ways how to kill Bugs and Fleas? On doth *T. T.* account them no kind of Inferiour Creatures? If so, let them prove it: but if otherwise, why doth *T. T.* direct to that which cannot be done, without Acting from the Spring of Wrath? and will not the killing of them, if Creatures, be some kind of Violence? And therein, and in killing (without distinction) consists (saith he) the Kingdom of Satan and Wrath; and killing, and the like Enormities, says he, are the Fruits of Hell; for killing of any Creature, saith he, proceeds from the Original Spring of wrath, and in wrath doth Satans Kingdom stand. Why then, says he, doth he give such People, and teach them how they shall bring forth the Fruits of Hell, doth the holy Scriptures or right Reason enjoy, to do so? And seeing this is *Callinick* returned, *Chap. p. 68. T. T.* saith, but I am far from the Vanity or rather Wickedness of desiring to start or promote any new Sect or Party, and have no Ambition to impose my own Dictates on any, further than Holy Scriptures, and right Reason enjoy.

Query: Whether the Killing of the Flea, and saving them from the Coals

From whence I Query,

1. Where doth the Holy Scriptures say, "If man had kept or continued in the pure Law of God, and followed the voice and dictates of the Divine Principle, &c. he would have been far from killing or eating the Flesh of the Beasts?"

2. Where doth the Scripture say, "That the Blood of Beasts, when they are killed by a sweet sympathetical Operation calls for vengeance, as *Abels* Blood cryed to the Lord?"

3. Where doth the Scripture say, "Every violent Action and Oppression, let it be little or much, or offered unto whatsoever Creature, does as naturally and spiritually awaken in them and without them, the fierce wrath of God and Nature, as the Blood of Innocent *Abel* did cry and awaken the Lord, whence, *Cains* Judgments did proceed?"

4. Where doth the Scripture say, "The Beasts move the Principle of Nature, by a certain sympathetical Operation, which awakens the wrath, and draws down Judgments on the Oppressors?"

5. Where doth the Scripture say, "That Flesh and Fish cannot be eaten without violence, and doing that which a man would not be done unto, and making destruction of Gods Creatures?"

6. Where doth the holy Scriptures say, "All kind of violence, whether towards our Kind, or upon Inferiour Creatures, arises from the awakened wrath in Nature, and that the same doth by *Simile* excite the fierce wrathful Principle, in the man that kills and eats them; and renders him prompt for any Acts of Cruelty or Oppression?"

7. Where doth the Holy Scripture say, "If man had kept his high and illustrious State of that Dominion over the Creatures, he would have been far from killing them, or eating their Flesh, nor have made his Body, which ought to have been the Temple of the Holy Spirit, a Stinking Sepulcher, or common Burial place, for the Dead Bodies of Beasts? Or where doth it say, that the Noble Faculties of the Soul come to be depraved thereby?"

8. Where doth the Holy Scripture say, "When ever any man does hurt, oppress, kill, or speak evil of any other Creature, it proceeds from this Original Spring of Wrath?"

9. Where doth Holy Scripture say, "Do no violence to any Inferiour Creature; nor in no kind hurry, oppress or kill them, nor eat the Blood or Flesh of Beasts; that so they may avoid the Incorporating of the Bestial Savage and Sensual Properties?"

10. Where doth the Holy Scriptures say, "The greatest excellency,

lency, and common virtue of men eating much Flesh and Fish, is, That it makes them Surly, Robustick, Sordid, and of cruel inhumane Dispositions and Inclinations; it being the most proper for Souldiers, Hunters, Moss-Troopers, and all such as would have the Bestial, Savage Nature strengthened and increased; and have a mind to be Lyons and Devils, not only to their own Kind, but to all other Creatures?

And now I shall proceed to give a few Instances out of the Holy Scriptures about eating of Flesh, &c.

The Holy Scriptures Doctrine.

Gen. 9. 1, 2, 3. And God blessed Noah and his Sons, and said unto them, Be fruitful and multiply and replenish the Earth: And the fear of you, and the dread of you shall be upon every Beast of the Earth, and upon every fowl of the Air, and upon the fishes of the Sea, into your hands are they delivered; every Moving Thing that liveth, shall be Meat for you, &c.

And 1 Cor. 10. 25, 26, 27. Whatsoever is sold in the Shambles, Eat, making no question for Conscience sake; for the Earth is the Lords, and the fullness thereof; and if any of them that believe not, bid you to a Feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for Conscience sake.

And 1 Timothy 4. 1, 2, 3, 4, 5. Now the Spirit speaketh expressly, That in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lyes in hypocrisy, having their Consciences seared as with an hot Iron; forbidding to Marry, and Commanding to abstain from Meats, which God hath Created to be received with Thanksgiving of them which believe and know the Truth: for every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving, for it is sanctified by the Word of God and Prayer.

And now I shall collect some of T. T's Doctrine, that the Reader may see, read, hear, try, Judge of both, and which is most according to Truth: Also whether his Doctrine or Dictates be according to what the Holy Scripture or right Reason enjoyns.

T. T's Doctrine.

"Do not eat the Flesh of Beasts; it's neither necessary nor expedient, Flesh and Fish cannot be eaten without violence, and doing
"that

that which a man would not be done unto; and violence is a Fruit of Hell, and its original Spring is from the dark Fountain of Wrath and Eternal Woe, and from the eating of Flesh, &c. Many Evils and Mischief proceed, it Excites the fierce wrathful Principle, and renders man prompt and ready for any Acts of Cruelty or oppression: And the greatest virtue of men eating much Flesh, and Fish, is, that it makes them *Surly, Robustick, Sordid*, and of cruel inhumane Dispositions and Inclinations; it being the most proper for *Souldiers, Hunters, Moss-Troopers*, and all such as would have the bestial savage nature strengthened and increased, and have a mind to be *Lions and Devils*; not only to their own kind; but all other Creatures. p. 339. Had man kept his High and Illustrious state, he would have been far from eating the Creatures Flesh, nor have made his Body, which ought to have been the Temple of the Holy Spirit, a stinking Sepulcher or common Burial-place for the dead Bodies of Beasts, and so avoid the Incorporating of the Beasts Savage and Sensual Properties, and depraving the noble faculties of the Soul, &c. With more that might be collected. But take this in brief, and observe the Difference betwixt his Doctrine and the Scriptures.

A few Comparisons of the Scripture and Tryons Doctrine, and a short Animadversion thereon.

☞ God saith, *Every moving thing shall be Meat for you, &c.*

☞ Christ saith, *Whatsoever thing from without entereth into the Man, it cannot defile him, and the Reason he gives, is, because it entereth not into his Heart.*

☞ Paul saith, *Whatsoever is sold in the Shambles eat, &c.*

☞ Tryon saith, *Do not eat the Flesh of Beasts, Flesh and Fish cannot be eaten without violence, &c. Many evils attends the eating of Flesh, &c. So T. T. contradicts God.*

☞ Tryon saith, *Eating of much Flesh and Fish makes surly, or sordid, and is most proper for them that have a mind to be Lions or Devils; and if their eating makes them such, sure it defiles, and so he contradicts Christ.*

☞ Tryon saith, *Do not eat Flesh; or what is sold in the Shambles, in effect, and so contradicts Paul as well as God and Christ.*

Animad.

ANIMADVERSION.

Now observe, God hath said, *Every moving thing shall be Meat for you.*

And Christ saith, *Whatsoever goeth into a man defiles him not, &c.*

And Paul saith, *Whatsoever is sold in the Shambles, eat, &c.*

“And Tryon forbids the eating Flesh, and saith, that Fish and Flesh cannot be eaten without violence; and in effect saith, it defiles the Body, and depraves the faculties of the Soul; and that many Evils proceed from thence. But I shall rather believe God and the Scriptures, and follow Christs Example and his Apostles, than believe T. T. or follow his example, contrary to Gods saying, Angels, Christ and his Apostles Example. But the Spirit speaketh expressly that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, &c.

From whence I Query:

1. Whether Tho. Tryon, (if he ever knew or was in the true Faith, which stands in Jesus the Author of Eternal Salvation to all them that believe) is not departed from the Faith, and is led by a seducing Spirit, thus to write?

2. Whether he, and all they have not given heed to seducing Spirits and Doctrines of Devils, speaking lyes, &c. that forbid the eating of Meat, which God hath created to be received with thanksgiving?

And now Observe,

1. Meat, or every Creature of God is to be received; that's positive; but how? Why, with thanksgiving: of whom? *Ans.* Of them that believe and know the Truth, (and the eating of it cannot defile the man, saith Christ:) Wherefore? *Ans.* Its sanctified, &c. So that it's clear by the afore recited Scriptures and right Reason, that every Creature of God is good, and nothing to be refused; If, mind the condition, if it be received with thanksgiving: So that this makes void that notion or conceit that T. T. seems to have, That the Creatures were made for mans Admiration, and in no wise to be killed: when in p. 63. of his *Way to make all Rich*, &c. he saith, “Remember, O Vain man, that the “All-wise Creator formed all those Myriads of Creatures for his Glory “and thy Admiration, and not that thou shouldst therewith pamper “thy Lust. To which I say, Tho a man is not to spend any Green Herb,

Herb, the Fruit of any Tree, or any Beast of the Earth, Fowl of the Air, or Fish of the Sea in excess, and to pamper his ungodly Lusts; yet I Query, Whether he may not receive or eat any of them in temperance, moderation and the fear of God, and with thanksgiving? And also, whether mans so eating and drinking, is not to the Glory of God, and according to the Apostles Exhortation, 1 Cor. 10. 31? Seeing also Christ saith, Mat. 15. 11. *Not that which goeth into the mouth defileth, but that which goeth out of the mouth, this defileth a man:* and Mark 7. 18. *Jesus saith unto them, (that is, his Disciples) Are ye yet without understanding also? Do ye not perceive, that whatsoever thing from without cometh into the man, it cannot defile him, because it cometh not into his heart, but into the belly; and goeth out into the Draught, purging all meats?* And he saith, *That which cometh out of a man defileth a man:* See also Mat. 15. 17, 18, 19. verses; also Mark 7. 21, 22, 23. *For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies; these are the things that defile a man; but to eat with unwashen hands defileth not a man:* Nor that Meat which cometh into him, being received as before.

Now having Collected some Sayings of God, Christ, the Holy Spirit, and Scriptures, concerning the Eating of Flesh and Fish; shewing how that both Christ Jesus, Angels of God, and the Holy Apostles, eat Flesh:

Now I desire my foregoing Queries may be answered (if at all) in the words of Scripture, or such the Holy Ghost teacheth; as I desire also these following Queries may: Which is,

First, Whether any that truly believe in God, and Christ Jesus, and the holy Spirit; can be thereby led to affirm, that the Eating Meat, Fish or Flesh, in moderation, in the fear of God, and with Thanksgiving, is sinful and unlawful in any Case whatsoever?

Secondly, Whether all them that Command, Teach or forbid to abstain from all Flesh or Meat, as being so principled, and judge the eating thereof in any wise evil, sinful, unlawful, and contrary to a pure Conscience; do not thereby bespeak their own Consciences to be seared therein, and departed from the Truth, and manifest their ignorance of God, Christ, the Holy Spirit and Scriptures of Truth, in a very large manner?

And now T. T. further saith, p. 350. *There is no Creature in the world,*

world, that has any desire to eat flesh, &c. except those in whom the fierce, wrathful, Savage Nature does predominate.

Now Observe

He either saith true or false; if true, he hath brought a Judgment over all them living, that desire to eat Flesh, (though it be in temperance, moderation and the Fear of God, and with Thanksgiving) "As being such, in whom, as his Phrase is, the fierce, wrathful, Savage Nature predominates; and in the said page he saith, So now he is, and does exceed in uncleanness, and Cruelty, the worst of Beasts, as much as a Sparrow-hawk exceeds a Titmouse; and what he saith, are fruits of such in whom the Hellish Principle sway, see 403. To wit, Backbiting, Hatred, &c. and working all sorts of Impiety. So he hath at once Unchristianed (as much as he can) all *Christians*, and every sort of People therein, how pious, virtuous and temperate soever they are, if they desire to eat Flesh, (though in moderation, the Fear of God, and with Thanksgiving, for he makes no exception) they cease to be Christians, and come under the Government of the wrathful Nature, or Hellish Principle. *As Monstrum Horrendum*! And in p. 368. he saith, "Flesh cannot be procured, without oppressing the way of God in Nature, and causing the Creatures to sigh and groan, and cry to be delivered into the Glorious Liberty of the Sons of God; and this keeps the fierce wrath in motion, and causeth it to break forth upon them in many, and great Calamities. But pray where doth the Scripture so say? or that Lambs, Sheep, Calves, Oxen, cry to be delivered into the Glorious Liberty of the Sons of God? and what are the Calamities that are brought on man, only for killing for necessary Food, &c. So much for eating of Flesh." Now hear what he saith about Killing, in page 402. of the said Book, Intituled, *The way to Health*, &c.

"Touching all fighting, oppressing and killing, let it be little but much, and the pretence what it will, *Mark, what it will, though for food &c.*" "We affirm from a true light and ground, that this sin doth arise, and proceed from the fierce, wrath of God, and flows from the Devilish Hellish Nature in man, which is contrary to the friendly Love and Light of God in Jesus Christ, as the Night is to the Day."

Now Observe

So, all Butchers, Poulterers, Fishers, men, and all that kill, let the pretence be what it will, or the Creature who is with them killed; for there's no exception made: T. T. saith, *Man is not to eat* fore said. But pray who must make up the Want that T. T. would make

[illegible]

makes about eating Flesh, and killing the Beast, tho' for Food; and he there saith, "In a word, there is nothing that is pleasant or friendly in the whole Business, nor any one Circumstance that is grateful to the innocent Principle in Man. So the Killing the Creatures for Food, and eating of them as the Scripture directs, he saith, is ungrateful to the innocent Principle, or Love and Light of God in Christ, (as his Phrase is) as the Night is to the Day.

Now seeing according to T. T.'s Doctrine, no Creature can be Killed, but by them in whom the wrathful Nature is predominate, &c. and that Killing is a Fruit of Hell; and such that live and dye in the savage brutish State, are like to be clothed with hellish shapes in the Resurrection, or next World. And seeing he in the Cow's and Oxen's Complaint, makes them say to *cruel and hard-hearted Man*, (as he phrases it) who he makes the Beasts call, a *Destroyer*, a *Killer*, a *daily Practicer of Cruelty*, &c. in p. 496. And in p. 501. he maketh them say of Man, "How they are beat without Pity or Humanity; and at last, "when we are able to do their Drudgery no longer, they being not yet satisfied with our Labours, will fatten us up for the Slaughter, and feast themselves with our Carcasses, and accommodate themselves with our Skins for Leather, to make them Shoes, Boots, and other Necessaries.

Now I Query, Whether T. T. doth not so accommodate himself, and wear Shoes and Boots made of their Skins? and whether he hath not several Necessaries made thereof, and of the Skins of other Creatures? And whether he doth not wear the Skins of the innocent Sheep and Lambs, or of Calves, over his Skin, to keep his hands warm in Winter, and from the scorching heat in Summer, and his feet from the wet Dirt, and hard Stones? And whether he doth not Trade, Merchandize, or deal in the Skins of Beasts, and get Gain and Money by the same, tho' slain by the wrathful Nature, (as he saith,) which is a Fruit of Hell? And whether his so doing, as aforesaid, is from the friendly Principle of Love? Or whether he is not guilty of that he makes the Beasts complain of? And whether the Beasts will not send up their Complaints against him in a silent Eloquence to Heaven? From whence can he expect any Return, but Showers of Judgments upon his Head, (as he makes the Beast say in p. 503.) for his wearing their Skins, &c. And what shape must he have in the other World for so accommodating himself, and trading in their Skins?

But

But to draw to a Conclusion, and to pass by many things that I have forbore speaking to, I shall now take Notice of one Passage more in his *Way to Health, &c.* (as he calls it,) p. 669, or last Page, it being, he saith, the scope of his whole Treatise: *Viz.*

“It is highly necessary for every one to study the Knowledge of himself, that he may understand the differences of Spirits, and from what Fountain or Property every Thought, Word and Work does proceed; and to recommend and promote such self-study and Heart-knowledge, is the scope of this whole Treatise.”

Now how far *T. T.* hath answered that which he saith is the whole scope of his Treatise, I shall leave to those who by reason of use, have their Senses exercised to discern both good and evil: Only I desire all may truly and duly weigh, and seriously consider of his Doctrine, (which I have in some measure collected, and made some few Queries on;) that so none may any further receive his Doctrine, than it answers unto the Truth, that's one in all, and the Holy Spirit of God, (a measure of which is given to every one to profit with) and is agreeable to the Holy Scriptures, which are able to *make the man of God wise unto Salvation, through Faith which is in Christ Jesus*, and were written by holy Men of God, as they were moved by the Holy Ghost; which Holy Ghost or Spirit, God in these Gospel-dayes hath poured forth according to his Promise, *Joel 2: upon all Flesh*; with which therefore every one that comes to have their minds truly exercised towards God, do and may discern from what Fountain *T. T.*'s words and works proceeds, and see the Difference of the true Spirit and the false; tho' the false may, as it mostly hath, many fair Pretences, and Fig-leave like Coverings, such that will soon fail, and prove too narrow; for they are like the Covering of those Rebellious Children that *took Counsel, and not of the Lord*; see *Isaiah 30. 1.* And tho' they who are guided by this false Spirit, may, and often do, (like the Doctors by their bitter Pills, gild them over, that they may be the easier taken;) so *T. T.* under a specious pretence of Temperance, and calling her the *Offspring of Heaven*, and twenty plausible Names; may thereby, and his fair Speeches, deceive the Hearts of the simple, and such that are lyable to be *sifted with every wind of Doctrine*: But those that have received the true *Anointing*, and keep thereto, need not go to *T. T.* to learn Piety, Temperance, Moderation, &c. for the same *Anointing* which they have received, is able to teach them both how to Eat and Drink,
even

even to the Glory of God; and to be sober, temperate, tender, compassionate, and merciful even to the Beasts; and ~~teach so~~ ^{teach} ~~before his Book was written~~. In a word, it ~~teaches them~~ (that key to it) all things, as the Apostle said to the Believers, 1 Joh. 2: 27. The Anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same Anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him. And blessed are they that do, that it abides in him, even as he hath taught them; and those will never follow the idle Conceits and vain Imaginations of T. T. who manifests himself not to be taught by the Anointing, in forbidding the Eating of Flesh, &c. and is therein out of the Practice and Doctrine of Christ and his Holy Apostles, and goes contrary to the Testimony of the Holy Scriptures. But let every one consider this, especially such that under a pretence of Conscience, and being led thereto by the Spirit; eat no Flesh, and command to abstain from Meats. Whether the Spirit of God doth lead into that which is wholly inconsistent with, and contrary to the holy Scriptures of Truth; and what the holy Ancients, Christ Jesus, and his Apostles and Followers practised. T. T. saith also, it is highly necessary for every one to study the Knowledge of himself; and to recommend and promote such self study and Heart Knowledge, is the Scope of his whole Treatise. But pray what Relation to the Knowledge of a man's self, and the true heart saving Knowledge of God, which is Eternal Life, is the Discourse of Beasts, and their Diseases; and what Virtues and Vices they are subject to; and of Man's Diseases, the Complexions of Men, and other Beasts; the Excellency of Butter, Cheese, and Milk-Pottage, and the proper and most natural way of boiling, roasting, baking, stewing, frying and broiling that, which (if T. T. saith true) he that rightly knows himself, and is under the friendly Principle of Love and Light, cannot desire to eat, to wit, Flesh; and when they may eat with least danger; (whenever they could not eat it at all, saith he, if the fierce wrathful Nature did not predominate). Again, he tells of Cloathing Horses, and Beasts, of Plum-Cake, Bread-Ruining, and Minute-Pieces of Women, their Nature, Complexions, and Imemperances; the Astrological gathering of Herbs, the Decatfulness of Doctors, their Bills; Of Bugs; and from what Matter or Aliment they do proceed, how to kill them; Of Pain in the Teeth, and how to cure Wounds. These, I believe, and forty such like stories, is the Scope of his Book; and yet he saith, the Scope of his whole Book, or Treatise, is to promote self and Heart Knowledge. But whether it be any more than his empty Sayings, I shall leave

leave the truly wise to judge, that have or may see or read his Book. Also, if it is not rather his Scope, or Tendency of his Book, to beget unstable People into Whimsies and Conceits, and to draw their Minds and Hearts by his windy empty Doctrine and Fopperies, from that Inspiration of the Almighty that will give them Understanding, and the Knowledge of themselves, and of God, and Christ; the most excellentest Knowledge, the most pure, sound and solid Knowledge, that which doth not puff up, nor make any, like Fools, wise in their own Conceits: They that have this Knowledge, and are endued therewith, they will *Forake the foolish, and live, and go in the way of Understanding*; as saith Solomon, Prov. 9. 6. which is the way Wisdom leads in, who saith, *I lead in the way of Righteousness, and in the midst of the Paths of Judgment*. And they that follow her here, and judge down all idle and vain Imaginations with the Spirit of Wisdom, and love her, them she will cause to, *inherit Substance, and will fill their Treasures*. And this is the Wisdom which is profitable to direct, and is justified of her Children: And tho' Death, and they that are therein may speak of the Fame thereof, yet they are ignorant of her; for it's the Righteous the Lord layeth up sound Wisdom for, and he is a Buckler to them that walk uprightly: He keepeth the paths of Judgment, and preserveth the way of his Saints: and tho' the Simple inherit Folly, yet the Prudent are Crowned with Knowledge, which the Fear of the Lord is the Beginning of: Therefore blessed are they that are come thereto, and that live therein: The Scriptures abound with the Promise of Blessings on such; and, *that man that feareth the Lord, him will the Lord lead in the way that he shall choose*: And, *his Soul shall be at ease, and his Seed shall inherit the Earth*: And these will refrain their feet from every evil way, that they may keep Gods Word, and will not be led away into vain Conceits, and whimsical Imaginations, like them that know not God, Christ Jesus, the Holy Spirit, nor Scriptures of Truth; but are like them Christ spoke to, saying, *Ye Err, not knowing the Scriptures, nor the power of God*, Mat. 22. 29. As it may be truly said of T. T. & Doctrine, which is against killing the Creatures, and Eating their flesh, &c. of which it may be said as followeth.

What

And now I query of T. T. about the Verses printed and prefixed before his Book, intituled, *The way to make all people Rich*, &c. made, said,

Sec Exod. 12. *What God to Man Commandments gave to doe,*
 verſ. 1, 2, 3, 4. *Proceeds from Wrath, and from Eternal Woe,*
 5, 6. *If Trion we believe; for he doth tell,*
To kill a Lamb, it is a fruit of Hell:
Eat not the fleſh of Fiſh, nor Beaſt, ſaith he,
For that an Act of Violence will be.
 Luk. 24. 42, 43. *But Chriſt eat both, in Holy Writ we read;*
 & 22. 14, 15. *Trion's forbidding then, let no man heed,*
 Matth. 26. 21.

'Tis God to man divine Dictates doth give,
And teach him, how to Eat, and how to Live,
 1 Joh. 2. 20, 27. *By that which comes from Chriſt, the Unction true,*
Receiv'd within, which all things plain will ſhew:

2 Tim. 4. 3. *Bleſſ'd is the man that doth its teachings keep,*
He ne'r ſuch Teachers to himſelf will heap,
 1 Tim. 4. 1, 2. *That doth command from Meats for to abſtain,*
 3, 4. *And from what God ordained to refrain;*
Which with Thankſgiving all ought to receive
That know the Truth, and in the Truth believe.

What's then the Cauſe? and what's the Reaſon why,
Eating of Fleſh he doth ſo much decri?
The Reaſon's plain, the matter lieth here,
Be cauſe he wants an underſtanding clear;
 1 Tim. 2. 1, *Which that he may obtain, to God I pray,*
 2, 3. *That he may know the Truth, and is obey.*

And he that ſeeks for Truth, and doth it find,
 Eph. 4. 14, 15. *Should in it daily exerciſe his mind,*
And not be roſ'd, and hurried to and fro
With every wind of Doctrine that doth blow;
 Matth. 3. 12. *But like the Wheat, that weighty is and ſound,*
 Luke 3. 17. *Should in Chriſt's Garner day by day be found;*
And live, and walk and keep in him that's true,
And to ſuch idle Fictions bid adieu.

And now I query of T. T. about the Verſes printed and prefixed before his Book, intituled, *The way to make all people Rich, &c.* made, as it's ſaid,

said, on the Author of that Excellent and Learned Book, Entitled, *The Way to Health, long Life and Happiness.*

1. It's said thus;—*E're that Ingratitude in Man was found,
His Mother Earth with Iron Plows to wound.*

Now I Query, Whether *T. T.* accounts it Ingratitude in Man, and a wounding of the Earth, to Plow, Dress or Till the Earth; seeing God both before and after the Fall, gave Man Direction so to do, and put him into the Garden for that end? See *Gen. 2. 15.* and *3. 23.*

2. Is the *Way to make all People Rich*, to leave off Plowing, &c?

3. If the Earth is not plowed, or wounded, (as the Phrase is) how shall we have Corn to make Bread, or Water-Gruel?

Again it's said;—*When unconfin'd, the spacious Plains produc'd
What Nature crav'd, and more than Nature us'd.*

Query. Did the Plains, without Plowing or Tilling, produce what Nature craved, and more than Nature used; as Bread-Corn, Oats, &c?

Again;—*What are the Plagues that o're this Nation reign,
That has so many three-score thousands slain?*

Is it the eating Flesh and Fish in Moderation, and in the Fear of God, and with Thanksgiving, and the killing them for that end? are these the Plagues that reign over this Island, that have slain so many three-score thousands.

Again,—*Till * You, the saving Angel whose blest Hand
Has sheath'd the Sword that threaten'd half the Land.* * That's *Th. Tryon.*

Query. Is *T. Tryon* this saving Angel? And will he own that his Hand is blest, and hath sheathed the Sword that threatened half the Land? If not, why did he suffer these things to be printed of him?

Again the Verses go on, praising him thus:

*More than a Parent, Sir, we you must own;
They give long Life, but you prolong it on.*

Query 1. What! will *T. T.* own he is more than a Parent? And who are the *We* that must so own him?

2. Doth *T. T.* prolong Life on?

Again;—** You an Innocent Power with Heaven do shew,
Give us long Life, and lasting Vertue too.* * That is *Ths. Tryon.*

Query 1. What is the innocent Power *T. T.* shews with Heaven? And who must say, Give us long Life, and lasting Vertue too? And to whom must they so say? to *T. T.*?

Again;—*Such were the Mighty Patriarchs of old,
Who God in all his Glory did behold.*

Query. Is *T. T.* such as the Mighty Patriarchs were, who beheld God in all his Glory? And hath *T. T.* so beheld him?

* *Trion.* Again;—*Inspir'd like * You, they Heaven's Instructions shew'd,
And were as Gods amidst the wondering Crowd.*

Query. Is *T. T.* Inspired like the Mighty Patriarchs of old? And hath he shewed Heaven's Instructions like them? And is he as a God Among the wondering Crowd?

Again;—*Not he that bore th' Almighty Wand could give
Diviner Dictates how to Eat and Live.*

Query 1. Who was this that bore the Almighty Wand, and that could not give Diviner Dictates than *T. T.* how to Eat and Live?

2. Can *T. T.* admit of such matters to be printed in his praise? It seems he hath.

Postscript.

THere is another Book by the same Author, or *Thomas Trion*, Entitled, *The Country-man's Companion*, &c. Subscribed, *Philothéos Physiologus*; and said to be printed and sold by *Andrew Sorel*, &c. which, I conceive, hath been a great means to promote the Sale of his Books; as a good Name many times helps off with that which is not really good; and a smart or smooth Title sometimes makes a Book sell, when the Matter or Subject is scarce worth reading: And I have good ground in Charity to think, that had *A. S.* seen, and been truly sensible of *T. Trion's* Errors and Absurdities, and ill tendency of his Books, he would not have printed and exposed them as he did; As also of his Reflections upon the Christians

istians in his feigned or fictitious Complaint of the Birds to their Creator; particularly against the People called Christians, lately settled in several Provinces in *America*; who he charges with bringing Engines of War, Cruelty and Blood-shed; as *Guns, Swords, Powder, &c.* And in p. 143. and 144. of the abovesaid Book, where he makes them say, or rather feigns their saying, — Thus :

[“ We are more especially astonisht, to meet with these Usages from those that call themselves Christians; who of late years have found out, and settled themselves in the Regions and Countries of *America*, where before their Arrival we lived in a very great degree of Freedom and Security : But now by this new Neighbourhood of those from whose Profession we might promise our selves nothing but Love and good Will, our Condition is much alter’d for the worse; our Danger and Destruction is daily encreased, and to kill and murder us is become an Occupation and a Trade; for which purpose these *Peaceable Christians*, as they would be counted, have brought with them all kinds of Snares, and Engines of War and Violence, which never had before been seen, nor their frightful hellish noises heard in our Coasts. Now how absurd is it for those who fly from Violence in one place, to begin it themselves on the innocent in those places where they take shelter? How much below the Dignity of a Man are those Cruel and insidious Practices? How forreign from, and contrary to the Doctrine of that Christianity which you profess? where it’s expressly declared, that *Who soever useth the Sword, shall perish by it* : That is to say, He that by any kind of Violence doth awaken the Center of Wrath in himself, shall be precipitated into it. And therefore your most holy Prophet, the first-born of the Sons of God, &c. saith, *My Kingdom is not of this World, for then would my Servants fight* : That is, My Kingdom, and that State whereunto I bring my Disciples, does not consist in Wrath, Violence or Oppression, &c. Thus far T. T. or Philotheos Physiologus.

Now pray let me Query, Whether he doth not reflect upon the peaceable Christians therein?

1. In saying, “ Those that call themselves Christians.
2. Whether he doth not thereby suggest they are not Christians in Truth and Reality?
3. In saying, “ Those from whose Profession we might promise our

"elves nothing but Love and good Will; whether he doth not thereby render them void of both to their new Neighbour-hood (as his Phrase is) ?

4. Doth he not render them Destroyers and Murtherers; and such that make an Occupation thereof? "For which purpose, saith he, "these peaceable Christians, as they would be counted; [mark,] as they would be counted.

5. Doth he not hereby, as before, plainly demonstrate, that he doth not so account them; or that they are not such as accounted? For indeed, according to his Principle and Doctrine, they are *Murderers*; and the Scripture saith, *No Murderer hath Eternal Life abiding in him*: Neither can enter into God's Kingdom as *such*; neither indeed can be a Christian while so.

6. According to his Account they commit Violence, which is a Fruit of Hell, saith he: They kill also; and that he affirms proceeds from the fierce Wrath of God, &c. and is contrary to the Love and Light of God in Jesus Christ, as the Night is to the Day, (tho' but a Fish or Bird; &c.) and therefore it will follow, such that act so contrary to the Love and Light of God in Christ, can't be Christians while they so do. And,

7. He goeth on in his Complaint, saying, "They (that is, these peaceable Christians, as they would be counted) have brought with them all kind of Snares and Engines of War and Violence, &c. That is, to catch and kill Birds, &c. for necessary Food.

Note, and then he saith, "How absurd is it for those that fly from Violence in one place? [mark,] he here renders them as such that fly from Violence.

8. He charges them with "Beginning it on the Innocent in those places where they take shelter. How much below the Dignity of a Man are those cruel and insidious Practices! saith he; how soon reign from, and contrary to the Doctrine of that Christianity which you profess! where it is expressly declared, That *whoever useth the Sword shall perish with it*.

Now Reader, observe, how well, truly and excellently, or rather, ill, untruly and ignorantly, *T. Tron* hath applied, or grossly misapplied the Text: For Gen. 9. 6. it's said, *Who so sheddeth Man's Blood, by Man shall his blood be shed; for in the Image of God made he Man*: And, Mar. 26. 52. *Then Jesus said unto him, (that is, Peter, who with his Sword had smote off the High-Priest's Servant's Ear,) put up again thy Sword into his place; for all that take the Sword, shall perish with the sword.*

Now

Now mind: It doth not say, he that kills a Fish, a Bird, or Beast, that by Man his Blood shall be shed; neither doth the Scripture say, Fishes, Birds and Beasts, were made in the Image of God; which seems to be the reason of that Precept; And again, *All that take the Sword shall perish with it*; that is, take it to destroy, kill, murder Man, that was made in the Image of God; these shall perish with it: But doth T. T. believe, that if a Man with a Sword or Gun shall kill a Bird or Deer for necessary Food, that he ought to perish by or with the Sword for so doing? And how absurd is it for T. T. that takes upon him to teach so many things, and to be so knowing, thus miserably to misapply the Text, and wrest the Holy Scriptures. But some such there were formerly that *erred*, (Mat. 22. 29.) *not knowing the Scriptures, nor the power of God, and wrested the holy Scriptures to their own destruction*; see 2 Pet. 3. 16, 17, 18. Of whom Peter warns the Believers, saying, *Ye therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the Error of the wicked, fall from your own steadfastness*: And grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; so him be Glory both now and for ever. Amen. And had T. T. made it more his business to have answered this Exhortation, than it appears by his Books he hath, and kept from wresting the Scriptures to make them vindicate his Doctrine, Whimsies, Imaginations and Conceits; it would have been more like a Christian, and bespoke him to be one that had regard to the Testimony thereof, and good Exhortations therein: For tho Christ forbid doing Violence to any Man; can T. T. prove he forbid to kill Fish, Fowl, or Beasts? or did account his Disciples and Apostles Murderers; and tell them that they should *perish with the Sword*, because they with their Nets caught the Fish, and also ate them? or did he blame them for it, or for their so using of the Fishes? or did the Fish say, as T. T. makes the Birds say, "They were astonisht to meet with such usages from those that called themselves Christians, (or were Disciples of him who said, Do no violence?) or did they complain, and say, "They liv'd in "a great deal of Freedom and Security, till these Disciples, from "whose Profession they might promise themselves nothing but Love "and good Will, came with their Nets to catch, kill and murder "them? or did they say, These peaceable Disciples Occupation, &c. "was to kill, murder, and do violence upon them? or did they say as T. T. makes the Birds say (or sayes for them) in p. 146. of *Country-man's Companion*, &c. "We have not taken away their Privileges, nor laid Cities and Countries waste: We are not guilty of "burn-

“ burning of Towns, nor deflowring of Virgins, nor ravishing Matrons,
 “ nor of slaying old Men, nor of carrying away Captive the young;
 “ We do not gather our selves into Troops to destroy those of our
 “ kind; nor have we at any time plundered them, or haled them in
 “ to loathsome Prisons.

But pray by the way, let me Query, Whether many Fish and Fowl don't prey one upon another? as also Beasts? And, Whether the All-wise Creator hath not given them Paws, Bills, &c. with an Instinct in Nature so to do? But this by the way.

Now I Query, Whether the Fish the Disciples caught, had not as much Cause and reason to complain against the Disciples, as the Birds have against the Peaceable Christians in *Pensylvania in America*, of cruel and insidious Practices, if they had but such an Advocate as T. T. or such a Scribbler to scribble over a Remonstrance, or draw up a Complaint for them against cruel, hard-hearted Man, (as his Phrase is) whom he calls a *Serax*, a *Trepan*, a *Snare*, a *Plague* and *Torment* to all the *Inhabitants* of the *four Worlds*? But if he did not expect to get Money by his fictitious Stories, (*the love of which is the root of all evil*) I am perswaded he would never have so mispent his time, and matted Paper, and troubled the Press: for tho' right words are forcible, yet what does his arguing prove less than the words of the Preacher true on himself, *Eccles. x. Chap. xi. v. 12, 13. Surely the Serpent will bite without Enchantment; and a Babler is no better: For tho' the words of the wise man's mouth are gracious, yet the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness.* And true also it is, that *the fool is full of words*; and had not T. T. been so, (or his head full of senseless matter) we should never have had Book after Book, or, to speak in the Musicians Phrase, the first, second, third and fourth part to the same tune; and stories of the Sheeps language, and Sheep's, Cow's, Oxen, Horses and Birds Complaints; and such like idle Fictions, that seem rather to come from a giddy Head, than a Heart truly fashion'd with Grace: Yea, I may say, How much below the Dignity of a man is such fictitious ~~little tattle~~! and more abundantly below a Christian, and remote from the sound and solid Doctrine of true Christianity, to make the Birds say, (because a Christian Man shoots them for food) “ Why dost thou with this Engine of War murder me,
 “ and fight with me? Dost not know that thy great Prophet Christ
 “ hath

Hath said, *My Kingdom is not of this World*, for then would my Servants fight? — Oh idle, foolish, vain and ignorant Man! as if the shooting of Birds was fighting, and contrary to the Practice of Christ's Servants! Away with these idle Conceits: What Scripture is there for this? seeing thou say'st thou desirest not to impose thy Dictates any further than Scripture and right Reason enjoins: Let me have Scripture for it, or right Reason.

I also observe, that thou many times flatteringly say'st to them, Thou so heavily complains against *my dear Friends*, and *my Friends*, &c. and saith, "I must, because it is my Duty, nominate some particulars for us to observe," p. 105. — Pray what *Us* is that thou art one of? Or what People dost thee joyn to? Or what Profession of Religion art thee of? Or what Denomination dost thou go under? And what are the Particulars the *Us* must observe? Is it, that neither Fish, Fowl, nor Beast, should be either kill'd or eaten; tho' (as I have often said) in Moderation, the Fear of God, and received with Thanksgiving? Oh strange! that a Man pretending to be so knowing, should plead such a necessary and Duty for that which is neither required by the Lord, nor laid as an absolute Necessity on Man, neither wholly necessary for every Man to follow, much less their Christian Duty! What Doctrine would this be?

Well, to take notice of all his Errours, Absurdities, false Doctrine, idle Fictions, Contradictions, &c. would take up more time and Paper than I am willing to spend, and swell my Book to more Sheets than there is now Pages.

I therefore pass by this Book; and shall give a little Sample out of another Book of his, to shew what Stuff it's made on, or to relish what Root or Spirit it comes from.

It's called (or miscell'd, like his other Books,) *The Good Man's Choice*, or, *Worshiper's Choice and fine Primit*, &c. p. 105. he saith, "Gross Coveting Flesh and Blood is a true sign and testimony of their miserable Fall; and that they live under the power of the dark fierce Wrath."

Now whether this is not a true Sign and Testimony of his false Doctrine,

Doctrine, and miserable fall from the Divine Knowledge; (if he was ever acquainted with it) let the Reader judge? And whether he doth not live under the Power of Darkness, that hath no clearer Understanding? and whether the Prince thereof is not the Author of this his most dreadful censorious Assertion; *i.e.* "That Mens desiring "or coveting Flesh (without exception, as only to eat in Moderation, and the Fear of God, and to receive it with thanksgiving, &c.) "is a sign and Testimony that they are no *Christians*, or live under the "power of the dark Wrath, (which implys as much,) and so not under the Power of God, and Government of the holy Spirit of Christ; which they that have not are none of his; neither are they God's Sons which are not led by his Spirit:—And will T. T. say, they are led by God's Spirit in whom the fierce Wrath predominates, or that desire or covet to eat Flesh as aforesaid?

Take this, as I said, for a Sample, with a few Instances more out of his said Book, which are to shew how T. T. (like the clamorous Woman) pulls down his House with his own hands, or stabs his own espoused Cause to the Heart, and gives the overthrow to his greatly applauded and beloved Doctrine of Eating no Flesh, because of the many Evils and Miseries that attend it, &c. saith he: The Instance is this, p. 192 of his Book entituled, *The Good Housewife*, &c. He tells what brave food *Radish*, *Dandelion*, *Comfrey* is, and the like, (which grows in the Field as he saith) boyled as he prescribes, dressed as he directs, buttered as he orders, and salted as he would have it, and eaten as he advises.

But how is that, some may say? He gives so many Prescriptions, Directions and Rules, it's needful to be well inform'd how it must be eaten; and especially because he puts this Emphasis upon it, saying, it's **A brave wholesome food.**

Well, I now will give his Receipt, as I find it in p. 193. thus: "Then *Eaten* with Bread, or Bread and Flesh, makes a *Brave whole* "some food. And in p. 186. tells of Sallet, of *Spinage*, *Parsley*, *Sorrel*, *Lettice*, and a few Onions, and Vinegar, and Salt, &c. with such a Sallet, saith he, you may eat *Flesh*.

And now if he have not writ to the purpose, let the Reader judge; for that which in all his four Books he hath preached against the

The Killing and Eating of, to wit, *Flesh*; and told how many Evils and Miseries attend the Eating of it, which he also saith, can't be eaten without Violence, and exciting the fierce Wrath, and rendering a Man ready and prompt for any Acts of Cruelty and Oppression, &c. And in the Book called, *The Good Housewife*, &c. he saith, "From the common Eating of *Flesh*, without distinction, proceeds
 "Prisicks, Stoppages of the Breast, makes the Spirits dull and im-
 "pure; whence do arise heavy, lumpish Dispositions, with ravenous
 "fierce Inclinations, and cruel Passions, which Causes many to use
 "evil words; demonstrating that the dark Center of Wrath is
 "awakened;—wicked and hellish Speeches, Cursing, and not only
 "impiously prophaning the Name of God, but even challenging, and
 "as it were, daring his tremendous Majesty (whose Wrath is a *Con-*
suming Fire) to Damn and Confound them, and calling their fel-
 "low Creatures, Dogs, Whelps, Sons of Whores, and an hundred of
 "the like Names, p. 217, and 218. And tho' he saith, all this comes
 of, or proceeds from the **Common Eating of *Flesh***; (how true or
 false it is, let the Reader judge) yet eaten with *Reddock, Dandelion,*
Comfrey, it is *A brave wholesome Food*, saith he; (if boyled, buttered
 and salted as he directs;) But in contradiction again to this, and that
 the Reader may see how he goes round, in p. 77 of his Book term-
 ed *Wisdom's Call*, &c. he saith, *Do not eat any Fish*: And in p. 47
 of the same Book, he saith, *It can't be eaten without Violence*, &c. But
 in p. 186. of his *Good Housewife*, &c. he saith, *With Spinage, Sorrel,*
Lettice, and a few Onions, Vinegar and Salt, you may eat Meat: So he
 forbids the eating of it, and yet allows it; he greatly discommends
 it, and commends it for a *brave wholesome Food*: But how brave a Phi-
 losopher or Divine he is herein, let them that have received a Di-
 vine Understanding judge; and let T. T. prove, if he can, that the
 common eating of *Flesh* in Moderation, and the Fear of God, and re-
 ceiving it with Thanksgiving, makes any Mans Spirit impure, &c. or
 makes them use evil Words, wicked and hellish Speeches, &c. and,
 as it were, challenge God to Damn them, &c. And also let him
 prove, that *Reddock, Dandelion, Comfrey*, hath such properties in them
 to make that wholesome, which (if eaten without them) would be
 of such ill tendency, and breed Prisicks, Stoppages of the Breast,
 &c.

So wishing he may have a more clear Understanding, especially in those things that are Divine ; I shall conclude, desiring none may be like Children that are tossed to and fro with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lye in wait to deceive ; but through Obedience to the Truth and Spirit of it in their own Hearts, may Day by Day know a growing into him in all things, in whom the Father is well-pleased, that they may come to be accepted in the Beloved ; through whom, to God only wise be Glory, for ever. Amen.

J. F.

F I N I S.

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